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Accomac C. H., Va.
Will practice in all the State courts.

THOS. W. RUSSELL
Attorney-at-Law,
Accomac C. H., Va.
Practices in the courts of Accomac and Northampton counties.

L. FLOYD NOCK
Attorney-at-Law and Notary Public,
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Will practice in all courts of Accomac and Northampton counties.
Prompt attention to all business.

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Will practice in the courts of Accomac and Northampton.

Upshur B. Quinby, Thos. B. Quinby
QUINBY & QUINBY,
Attorneys-at-Law,
Offices—Accomac C. H., and Onancock.
P. O. Address—Onancock, Va.
Telegraphic Address—Tasley, Va.
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Attorneys-at-Law,
—Accomac C. H., Va.—
Will practice in the courts of Accomac and Northampton counties.

STEWART K. POWELL
Attorney-at-Law,
Will practice in all the courts of Accomac and Northampton counties.
Office—Onancock, Va.
Will be at Accomac C. H., every Wednesday and court days.

W. A. P. STRONG
—ATTORNEY-AT-LAW—
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Surveying in Accomac and Northampton counties promptly done at moderate prices.

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Is well known now to all his customers and the public, having been in this business nearly ten years at this place, and judging from the continuous increase in satisfaction, and as business increases he enlarges his stock. You will find he is ready to furnish you with everything usually kept in a first class jewelry store.

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buy only the best in quality, size and color. A full stock always on hand of all goods.

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kept on hand at lowest prices.

Valuable Farms That Must Be Sold Quick!

No. 1—The Citizens National Bank of Middletown, Delaware, has placed in my hands for sale the following valuable farm, to settle a claim which they hold against it. This farm will be sold regardless of cost, and is one of the finest in Somerset county. It is situated about 6 miles from Pocomoke City, 2 1/2 miles from railroad station, 2 1/2 miles from steamboat wharf, 1 mile from good school, convenient to churches. Contains 3554 acres, 198 acres of which is arable, high, level, red clay land, in good state of cultivation, 1571 acres in pine woodland, with an abundance of wood's manure, 40 acres is well set in clover, 38 acres is now seeded in wheat, 2,000 peach trees, 500 apple trees. Dwelling has 6 rooms, which is in ordinary condition, outbuildings are numerous. The front of this farm, and lane, is enclosed with hedge fence. The Bank's claim is \$6,200, and for this figure it can be bought. Terms 1/3 cash.

No. 2—Belongs to an estate which must be closed at once. Contains about 60 acres, 1/2 of which is high, arable land, sandy top, red clay bottom, 1/2 acre is in pine woodland, which is also high with an abundance of wood's manure. This is one of the finest trucking farms in this section, land is light and warm, and in good state of cultivation. It is situated 2 miles from Pocomoke City. Dwelling and outbuildings are in bad condition. Price \$1,300, and is a bargain.

Also 150 other farms for sale, send for description and price list.

FRANCIS H. DRYDEN,
Real Estate Agent,
Pocomoke City, Md.

The Onancock Academy.

Announcement for the Session 1892-'93

KENNETH A. BAIN, M. A., (Univ. of Va., 1882), PRINCIPAL.

RICHARD O. MORRIS, JR., of Louisa Co., Va., ASSOCIATE PRINCIPAL.

MISS ELIZABETH W. QUINBY, of Onancock, Va., Assistant in Languages and Mathematics, and Instructor in Primary Department.

MISS MARY C. KIMBALL, (New England Conservatory of Music), teacher of Piano, Harmony, Theory and Voice.

The Chairman of the Faculty of the University of Virginia writes about Mr. Bain: "Mr. Bain is far the best University-man I know to establish and conduct such a school," as named. "He is a most admirable and successful teacher and disciplinarian."

Mr. Morris is a graduate of the University of Virginia in the schools of Latin, French and Chemistry, and is competent to teach advanced classes in German, Mathematics, Natural Philosophy and History, Literature and Rhetoric. He has had five years successful experience as a teacher.

Miss Quinby is a graduate of Hollins Institute, where she received the same session, the Scholarship Medal and the English Composition Medal, the two highest honors of that celebrated institution. Her ability and fitness as a teacher, especially of the younger pupils, are well known to our people.

Miss Kimball has had four years instruction in music at the New England Conservatory, Boston, under Mr. Carl Baetjen, who is now the Director of the Conservatory, and other eminent professors, and one year at the U.S. (N. Y.) Conservatory. She is recommended as a brilliant pianist and splendid vocalist.

The building and grounds of this school are located in a quiet part of the town, away from the noise and confusion, and danger to pupils from traffic and travel. The building contains nine rooms, besides the large front hall with double stairway, and is provided with all necessary school furniture. It is being repaired, and newly painted, inside and out. The grounds consist of one and a half acres, which are divided into separate play grounds for girls and boys. The Music Department is in the same building, thus avoiding the necessity of passing from one building to another, and very cold danger to music pupils arising from exposure to rough and very cold weather. It will be provided with a sufficient number of good pianos.

The Sixteenth Session of this school will commence on Monday, the 12th day of September, 1892, and continue for forty weeks, with the usual holiday. The session is divided into two terms.

THE TERMS OF TUITION ARE AS FOLLOWS:

For Lower English Branches, including Orthography, Reading, Writing, Arithmetic, Geography and Grammar, per term, \$10, or per session, \$20.

For Higher English Branches, including above branches, and Natural Science, Rhetoric, Composition, Chemistry, &c., per term, \$15, or per session, \$30.

For Greek, Latin, French, German and higher Mathematics, each per term, \$5, or per session, \$10.

But all tuition fees, except for Music, are not to exceed \$25 per term, or \$50 per session. For incidental expenses, fuel, &c., \$1 per term, or \$2 per session. Piano, \$10 per quarter of ten weeks for the first, and \$7.50 per quarter for each additional quarter of the same term. No extra charge for the use of instrument. Vocal Music, in separate lessons, with special cultivation of the voice, per quarter of ten weeks, \$7.50; but when this pupil is, at the same time, taking Instrumental Music, the charge will be only \$5 per quarter for the Vocal Lesson.

Advanced payment will not be required in this school. Bills will be presented a short time before the end of each term.

Scholars may be entered at any time, and if one month of the term has elapsed at the time of entrance, they will be charged for the balance of the term only.

Music pupils will be charged only for the time during which they take lessons.

No deduction will be made from these fees, except as above stated, and in cases of protracted absence on account of sickness, or other good cause.

Special rates will be given for children of ministers of the Gospel.

Good board, at reasonable rates, can be obtained in private families in the town.

For circular and further information, apply to the Secretary.

John P. L. Hopkins,
Upshur B. Quinby,
Stewart K. Powell, Trustees.
Thomas J. Powell.

Stewart K. Powell, Sec'y.
Onancock, Va., Aug. 31st, 1892.

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PRATT'S ASTRAL OIL is universally conceded to be the best burning and illuminating oil ever put on the market. This result is due to unremitting care in its distillation, the employment of the highest mechanical skill, the closest attention to every detail and the use of the most approved methods in its manufacture.

PRATT'S ASTRAL OIL from the use of which no accidents have occurred, has borne an unexcelled reputation as a high grade of illuminating oil for twenty-five years, during which time many millions of gallons have been sold. PRATT'S ASTRAL OIL is pure spring water in color, of high gravity, odorless and of unequalled burning quality. Will not smoke your chimneys and give a beautiful, bright, steady light as long as a drop remains in the lamp.

PRATT'S ASTRAL OIL costs but little more than the inferior grades of illuminating oils and gives far more satisfaction in its use than any oil on the market. It is especially a family oil.

We also have the White and Red Star Coal Oil, 150° water White Head Light and 150° Red Head Light, Lehigh Valley and Lee Coals. Lime, Cements and Plaster. The highest grades of Flour, Corn, Hay, Mill Feed, Lubricating Oils, etc.

THE FINGER OF GOD.

AN ELOQUENT SERMON FROM THE TABERNACLE PULPIT.

Dr. Talmage Selects a Text from Exodus and Preaches a Powerful Discourse—A Peroration of Wonderful Force and Beauty of Expression.

BROOKLYN, Oct. 23.—The capacity of the Tabernacle was tested this morning by the vast crowd that filled it in every part as soon as the doors were opened. After reading and commenting on several passages of Scripture illustrative of God's providential care, Dr. Talmage gave out the hymn beginning

God moves in a mysterious way His wonders to perform.

His sermon was on the text Exodus viii, 10, "The Finger of God."

Pharaoh was sulking in his marble throne at Memphis. Plague after plague had come, and sometimes the Egyptian monarch was disposed to do better, but at the lifting of each plague he was as bad as before. The third time the plagues, however, were directed to recognize the divine movement, and after one of the most exasperating plagues of all the series they cried out in the words of my text.

"This is the finger of God,—not the first nor the last time when God sent a great thing." An old Philadelphia friend, visiting me the other day asked me if I had ever noticed this passage of Scripture from which I today speak. I told him no, and I said right away, "That is a good text for a sermon."

"We all recognize the hand of God and know it is a mighty hand. You have seen a man keep two or three rubber balls flying in the air, catching and catching them so that none of them fell to the floor, and do this for several minutes, and you have admired his dexterity. But have you thought how the hand of God keeps millions of millions of round worlds, vastly larger than our world, flying for centuries without letting one fall? Wondrous power and skill of God's hand! But about that I am not to discourse. My text leads me to speak of less than a fifth of the divine hand. 'This is the finger of God.' Only in two other places does the Bible refer to this division of the omnipotent hand. The rocks on Mount Sinai are basalt and very hard stone. Do you imagine it was a child that sent them down from the top of that mountain? No, in Exodus we read that the tables of stone were 'written with the finger of God.' Christ says that he cast out devils with 'the finger of God.' The only instance that Christ wrote a word he wrote not with pen or parchment, but with his finger on the ground. Yet, though so seldom reference is made in the Bible to a part of God's hand, if you and I keep our eyes open and our heart right we will be compelled often to cry out, 'This is the finger of God.' It is my intention before long to begin a series of sermons on 'The Astronomy of the Bible,' or 'God Among the Stars'; 'The Ornithology of the Bible,' or 'God Among the Birds'; 'The Pomology of the Bible,' or 'God Among the Orchards'; 'The Ichthyology of the Bible,' or 'God Among the Fishes'; 'The Geology of the Bible,' or 'God Among the Rocks'; 'The Waters of the Bible,' or 'God Among the Seas'; 'The Zoology of the Bible,' or 'God Among the Beasts'; 'The Precious Stones of the Bible,' or 'God Among the Amethysts'; 'The Conchology of the Bible,' or 'God Among the Shells'; 'The Botany of the Bible,' or 'God Among the Flowers'; 'The Chronology of the Bible,' or 'God Among the Centuries'; and I want this coming winter to get you and get myself into the habit of seeing the finger of God everywhere and in everything; but this morning I want to induce you to look for the finger of God in your personal affairs.

PROVIDENTIAL GESTURES.

To most of us gestulation is natural. If a stranger accost you on the street and ask you the way to some place, it is as natural as to breathe for you to point your forefinger this way or that. Not one out of a thousand of you would stand with your hands by your side and make no motion with your finger. What ever you may say with your lips is emphasized and re-emphasized and translated by your finger. Now God in the dear old Book says to us innumerable things by the way of direction. He plainly tells us the way to go. But in every exigency of our life, if we will only look, we will find a providential gesture and a providential pointing, so that we may confidently say, 'This is the finger of God.' Two or three times in my life, when perplexed on questions of duty after what I should do. In olden times the Lord's people cast lots. The land of Canaan was divided by lot. The cities were divided among the priests and Levites by lot. Matthias was chosen to the apostleship by lot. Now casting lots is about the most solemn thing you can do. It should never be done, except with a solemnity like that of the last judgment. It is a direct appeal to the Almighty. If after earnest prayer you do not seem to get the divine direction, I think you might without sin write upon one slip of paper 'Yes' and upon another 'No,' and when some decisive words appropriate to the case, and then, obliterated from your mind the identity of the slips of paper, draw the decision and act upon it. In that case I think you have a right to take that indication as the finger of God. But do not do that except as the last resort and with a devoutness that leaves absolutely all with God.

For much that concerns us we have no responsibility, and we need not make appeal to the Lord for direction. We are not responsible for most of our surroundings. We are not responsible for the country of our birth, nor for whether we are Americans or Norwegians, or Scotchmen, or Irishmen or Englishmen. We are not responsible for the age in which we live. We are not responsible for our temperament, be it nervous or phlegmatic, bilious or sanguine. We are not responsible for our features, be they homely or beautiful. We are not responsible for the height or smallness of our stature. We are not responsible for the fact that we are mentally dull or brilliant. For the most of our environments we have no more responsibility than we have for the molasses at the bottom of the Atlantic ocean. Oh, I am so glad that there are about five hundred thousand things that we are not responsible for! Do not blame us for being in our manner odd as an iceberg or nervous as a cat amid a pack of Fourth of July firecrackers. If you

are determined to blame somebody blame our great-grandfathers or great-grandmothers who died before the Revolutionary war, and who may have had habits depressing and ruinous. There are wrong things about us all which make me think that one hundred and fifty years ago there was some terrible crank in our ancestral line. Realize that and it will be a relief semi-infinite. Let us take ourselves as we are this moment, and then ask 'what way?' Get all the direction you can from careful and constant study of the Bible, and then look up and look out and look around and see if you can find the finger of God.

LINCOLN'S WISE DELAY.

It is a remarkable thing that sometimes no one can see that finger but yourself. A year before Abraham Lincoln signed the proclamation of emancipation the White House was thronged with committees and associations, ministers and laymen, advising the president to make that proclamation. But he said, 'I will wait and see what God will do.' He did not do himself see the finger of God. After awhile, and at just the right time, the divine prompting came, and he signed the proclamation. The distinguished Confederates, Mason and Slidell, were taken off an English vessel by the United States government. 'Don't give them up,' shouted all the northern states. 'Let us have war with England rather than surrender them,' was the almost unanimous cry of the north. But William H. Seward saw the finger of God leading in just the opposite direction, and the Confederates were given up, and we avoided a war with England, and at that time we have been the detestable of the United States government.

In other words, the finger of God as it directs you may be invisible to everybody else. Follow the divine pointing as you see it, although the world may call you a fool. There has never been a man or a woman who amounted to anything that has not sometimes been called a fool. Nearly all the mistakes that you and I have made have come from our following the pointing of some other finger instead of the finger of God. But, now, suppose all forms of disaster close in upon a man. Suppose his business collapses. Suppose he buys goods and cannot sell them. Suppose by a new invention others can furnish the same goods at less price. Suppose a cold spring or a late autumn or the coming of an epidemic corners a man, and his notes come due and he cannot meet them, and his rent must be paid and there is nothing with which to pay it, and the wages of the employees are due and there is nothing with which to meet them, and the bank will not discount, and the business friends are in the same predicament, and he bears up and struggles on until, after awhile, crash goes the whole concern.

BETTER TREASURES THAN MONEY.

He stands wandering and saying: 'I do not see the meaning of all this. I have done my best I could. God knows I would pay my debts if I could, but what I am hedged in and stopped.' Here I should like to ask you, 'What case? Go to the Scriptures and read the promise about all things working together for good and kindred passages. That is well. But he needs to do something besides read the Scriptures. He needs to look for the finger of God that is pointing toward better treasures; that is pointing toward eternal release; that is urging him to higher realms. No human finger ever pointed to the east or west or north or south so certainly as the finger of God is pointing that troubled man to higher and better spiritual resources than he has ever enjoyed. There are men of vast wealth who are as rich for heaven as they are for this world, but they are exceptions. If a man gives in grace, it is generally before he gets \$10,000 or after he loses it. If a man has plenty of railroad securities and has applied to his banker for more; if the lots he bought have gone up fifty per cent in value; if he had hard work to get the door of his fireproof safe shut because of a new roll of securities he put in there just before locking up at night; if he is speculating in a falling market or a rising market and things take for him a right turn, he does not grow in grace very much that week. Do you know what made the great revival of 1857, when many people were in any year since Christ was born? It was the defalcations and bankruptcy that swept American prosperity so flat that it could not flutter. I am speaking of whole-cloth men. Such men are so broken by calamity that they are humbled and fly to God for relief. Men who have no spirit and never expect anything are not much affected by financial changes. They are as apt to go into the kingdom under one set of circumstances as another. They are deadheads wherever they are. The only way to get rid of them is to lend them a dollar and you will never see them again. I have tried that plan and it works well. But I am speaking of the effect of misfortune on high-spirited men. Nothing but trial will turn such men from earth to heaven. It is only through clouds and darkness and whirlwind of disaster such a man can see the finger of God.

MERCIES NOT ACCIDENTS.

A most interesting as well as a most useful study is to watch the pointing of the finger of God. In the seventeenth century South Carolina was yielding rocks and turpentine and wax as her chief productions. But Thomas Smith noticed that the ground near his house in Charleston was very much like the places in Madagascar where he had raised rice, and some of the Madagascar rice was sown there and grew so rapidly that South Carolina was led to make rice her chief production. Can you not see the finger of God in that incident? Rev. John Fletcher, of England, many will know, was one of the useful ministers of the Gospel who ever preached. Before conversion he joined the army and had bought his ticket on the ship for South America. The morning he was to sail some one spilled on his kettle of water, and he was so vexed he could not go. He was very much disappointed, but the ship he was going to sail on went out and was never heard of again. Who can doubt that God was arranging the life of John Fletcher? Was it merely accidental that Richard Rodda, a Cornish miner, who was on his knees praying, remained unhurt, though heavy stones fell before him and behind him, and on either side of him, and another fell on top of these so as to make a roof over him?

A missionary in Jamaica lost his way, and in the night was wandering about, when a star flashed and revealed his path, by which in a moment more

he would have been dashed. F. W. Robertson, the great preacher of Brighton, England, had his life work decided by the barking of his dog. A neighbor whose daughter was ill was disturbed by the barking of that dog one night. This brought the neighbor into communication with Robertson. That acquaintance kept him from joining the dragoons and going to India and spending his life in military service, and reserved him for a pulpit the influence of which for Gospelization will resound for all time and all eternity.

Why did not Columbus sink when in early manhood he was about six miles from the beach with nothing to sustain him till he could swim to land but a boat's crew? I wonder if his preservation had anything to do with America? Had the storm that diverted the Mayflower from the mouth of the Hudson for which it was sailing and sent it ashore at Cape Cod no divine supervision? Does anarchy rule this world, or God?

St. Felix escaped martyrdom by crawling through a hole in the wall, across which the persecutors immediately after he had escaped, had placed a net.

The hole in the wall, but the spider's web put them off the track. A boy was lost by his drunken father and could not for years find his way home. Keenly grown he went into a Fallon street prayer meeting and asked for prayers that he might find his parents. His mother was in the room and rose and recognized her long lost son. Do you say that these things 'only happened so?' Tell that to those who do not believe in a God, and have no faith in the Bible. Do not tell it to